1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

796 787 The ninth day is the final day of the *Jawara* festival. The greenish-yellowish wheat can now be brought out and something foretold, in the case of the Fall festival, about the coming crop. If the wheat has grown nicely, in spite of the fact that it has been kept indoors, and in addition frequently covered by a basket, it is a sign that there will be a good crop of wheat. If the growth of the *jawara* is poor, the crop will likely be a poor one. The process appears to [789] have an element of magic in it and is used as a method to secure good crops; for the earth is first well manured and then well cared for and watered. Frazer in his series, "The Golden Bough", has found a similar ritual elsewhere which he calls "The Garden of Adonis."[1]

The growing wheat cannot be taken out before the late afternoon. When the time comes to take it out, some animals are sacrificed at the village shrine, there is singing and dancing and probably there will [482] be a *bawa* with Shardamai as the deity possessing the devotee. The procession is formed at the shrine, and the women carry the plants on their heads to the river or tank where the stalks are immersed. [789] The men folk follow a short distance behind and loudly beat their [533] drums to frighten away any evil influences. The women sing songs of the *bhagat* type and there may be some *bawas* as well, and the de- [785] votee has a trident stuck into his tongue or cheek. Upon reaching the place where the wheat will be "cooled", the women enter the water, and wash away the earth from the roots of the plants. The earthen- [431] ware vessels are thrown away, and the stalks are retained. Most of them, though not all, are brought back and distributed to friends as [621] a mark of goodwill. They receive from others as well as give. All enmities should be healed.

796 574 That evening there is a feast at the village shrine. The Kols gather by *kurhis* and the animals sacrificed are eaten along with other foods; there is more music and songs and perhaps some more *bawas*. Sometimes the animals are not sacrificed until the procession bringing the stalks of wheat, returns from the tank.

796 *Khajleniya*. This is another term for the Jawara festival and refers especially to the activities of the ninth day, and the part the women play in carrying the wheat stalks. It is therefore spoken of [857] by some Kols as a woman's festival. Along with it there are certain [533] activities for the children. Two sticks are set up to represent a man [535] and a woman, and they dance about the sticks and sing some marriage songs. There is also a test of balance, and a long bamboo pole is [526] placed on the ground, and the boys and girls try to see if they can

1. Frazer, J. G., *The Golden Bough*, Vol. I., p. 236 ff.

l:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

walk from one end to the other. In the evening the big meal is enjoyed by all alike.

Khichri or *Khichhrihai* is a simple festival, apparently one of fellowship when one should invite some friend to a meal and eat rice and *dal* which was boiled together. It comes several times a year.[1]

Marpak is a festival in memory of the dead. It has its Hindu influences and only the male members of the family go to a river where there is a Hindu *nai* and priest. The *nai* shaves their heads and beards and they go to the *ghat* to bathe. After this they visit the Brahmin who is sitting by the edge of the water. A few annas are given to him and holding up some water cupped in his hands, he mutters the name of the dead and recites some sacred texts. For the next few days whenever taking a bath or washing clothes, the Kol should do likewise and offer water in the name of his deceased. A leaf plate is put out either on the roof of the house or in a niche in the wall in front of the veranda. See plate xx. In this foods such as *puris*, *bhat*, *dal* and *bara* are put.

Nagpanchami. This is the worship of the serpent as symbolized particularly by the Cobra or *Nag*. This festival occurs on the fifth day of *Sawan* (July-August). Its institution is aptly described by Underhill :[2]

"This day celebrates the return of Krishna from the Yamuna after having overcome the big river snake Kaliya. Krishna had fallen into the river from a tree overhanging the bank, into which he had climbed to fetch a ball which had lodged there while he was playing with the herds people. His return with the snake was received with joy, the herdsmen offering Kaliya milk in gratitude for his not having harmed their favourite, Krishna.....

Another legend says that a man, ignorant of the festival, while ploughing on this day killed a nest of young snakes. The mother snake, in revenge, in the night bit the man and all his family, except one married daughter living in another village. Having killed all but this daughter, the mother snake set out for that village to kill her also. But the girl, knowing of the festival, had put out a dish of appetising food, which the snake tasted, and which gratified her so much that she not only refrained from killing the girl, but gave her a healing lotion to sprinkle on the bodies of the parents and other children, whereby they were all restored to life. After this, the festival became general."

1. Elwin also finds this festival among the Baigas and thinks they took it from the Gonds. He calls it a children's festival. The children beg rice and cook it by the riverside. *The Baigas*, p. 62.
2. Underhill, M. M., *The Hindu Religious Year*, p. 122.